THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

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DISCOURSE BY ELDER JOHN HENRY SMITH.

THE following discourse on "Proper Redress of Grievances" was delivered by Elder John Henry Smith at the Sixty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Salt Lake City, Friday, April 6, 1894:—

I have enjoyed the remarks that were made this morning by President Woodruff and the other brethren who have spoken to us, as well as the remarks that have been made this afternoon by Brothers Grant and Teasdale. There is certainly no lack so far as the teaching of the Saints in a knowledge of the principles of the Gospel is concerned. From the days that the Heavens were opened in this dispensation until the present time there has been one continuous stream of light and knowledge, through the various channels that our Father in Heaven has selected, coming to the Latter-day Saints. There is no condition of our lives, whether we regard it in the light of our temporal or spiritual well-being, in which, in His mercy, He has not sought to impress upon our minds the sacredness of the obligations which rest upon us in this day and time. It is true that we have not always been as ready to obey the promptings of the Spirit and fulfil the obligations which rest upon us as we might have done; but my observation has convinced me that the great mass of Latter-day Saints are desirous of having the companionship of the Spirit, of following its lead, and of enjoying the results that flow from obedience to the wishes of our Father expressed in the revelations that were given in the early days of the Church and that have come to us in these latter times. We, like our children—for we are but children of a larger growth—become forgetful of the responsibilities that rest upon us; but when we are confronted with the truths contained in the Gospel and they are expounded in our hearing,

I have yet to find among the branches of the Church men and women so unmindful of the character of the obligations into which they entered when the witness of the spirit of truth was given to them and the ordinances of the Lord's house were administered unto them, that they do not call up in remembrance those teachings, and that their hearts are not gladdened and awakened to the character of the responsibilities that rest upon them.

There are, however, evils in our midst, and warnings are necessary to be given to us from time to time. Some of our spirits are cold and do not receive the impress as they should do upon some occasions; while on other occasions the warnings that may be sounded in our ears find at once a place in our hearts, and we renew our covenants with our Father in prayer signifying our determination to be more faithful, more fruitful in good works, more earnest in a desire to be proper in our own lives and to encourage those with whom we mingle in exhibiting more fidelity and more faith, and in general striving to advance the cause of our heavenly Father.

Among the evils, which, in my judgment, need correction among the Latter-day Saints is one that arises frequently in wards and neighbourhoods from not complying with the conditions prescribed in the Gospel in regard to our course of conduct. The bishop of a ward with his counselors may possibly call in question some member of the ward. This memberm may have been, perchance, a Sabbath-breaker, or he may have failed in the payment of his tithes and offerings to the Church. It may be that he has forgotten himself in the midst of anger and been guilty of using profane language. This individual who is called in question, instead of desiring to conform to the requirements that may be placed upon him, commences an agitation in the neighborhood where he resides, directing the efforts of this agitation against his presiding officers; and our brethren and sisters, instead of assuming the position that they should, commence to sympathize with the individual. We have discovered, in mingling among the Saints, and in seeking to adjust among them troubles that are continually arising, that it frequently happens that wards, or branches, or districts become divided in sentiment in regard to the character of the treatment that the bishop and his associates, or the presidency of the stake and the high council, may have perscribed in the case of some individual, and, as a result of this continued agitation and gossip an effort is made to overturn the Church government in the ward or stake and belittle the officers, who should be respected and esteemed in the positions that they occupy. Recognizing the fact that in the Church of Christ it was the design of Providence to guard sacredly the rights and liberties of every man, woman and child, He placed upon us the responsibility of seeking, so far as lay in our power, first to adjust our own troubles. If we have wronged one of our neighbors, or if we imagine that our neighbor has wronged us, the obligation rests upon us to seek to adjust those matters and preserve our individuality intact. If we fail in the accomplishment of that reconciliation, then we may call in any of our brethren who act as teachers, who will exercise a spirit to modify our feeling and to bring us into that condition where we would desire to act justly and fairly to our

brother or our sister. Failing in the accomplishment of this, under the rule that exists in the Church, we go before judges of the Church in the form of an organized bishopric. They pass their judgment upon us, after having sought, by persuasion, to modify the conditions. They make that judgment from the best light and knowledge they can obtain. If we are not satisfied with the decisions made by our brethren, then an appeal lies to the presidency of the stake and the high council; and as elders of the Church we should learn that it is a violation of the obligations resting upon us to create dissension and to try to belittle the men whom the Lord has chosen to be our counselors and advisers. Instead of working up an agitation against them we should seek to guard their reputation and their honor, as well as the principles that the Almighty has established. When judgment has been given we should conform to the requirements of that judgment as nearly as it is possible for us to do. But there is, in my judgment, an increasing tendency in a wrong direction, in that the bishops, high councils, and presidents of stakes, are being assailed from time to time by men and women in the Church of Christ, who should know better their duties and responsibilities and who should fulfil their obligations in the form our Father has prescribed, instead of working up agitations and exciting their wives and children, and causing neighborhood troubles which result in confusion, disorganization and the hurting of men as innocent of a desire to do wrong to their fellows as men can possibly be. I trust in the spread of the good work, in the understanding of the principles of life and salvation that our Father has given to us, and in the love that we bear to our kind, exercising judiciously and prudently our rights with each other, that none of us will make the effort to destroy and overturn the influence of our brethren. I believe that men in this Church who become agitators in the wards and branches where they live, looking to the disunion and destruction of the organization that our Father has created should be handled for their fellowship. Having the way pointed out before them by which their grievances can be adjusted and failing to receive satisfaction from the organizations of the stakes of Zion, there lies a door open to the presiding quorum of the whole Church. I trust, therefore, that the spirit which has grown up in some neighborhoods to agitate, to create confusion and dissension and to cause strife, shall be met and rebuked wherever it presents itself, until the Latter-day Saints, comprehending the justice of the system which our Father has established (which seeks to guard sacredly the liberties of every member of the Church), shall keep themselves within the purview of the discharge of their duties, and that the day will soon pass by when any of us, having misunderstandings with our brethren, shall seek to exercise what influence and power we may have to their hurt or injury.

I do not know, my brethren and sisters, but that this is enough for me to say upon this subject. It is a subject, however, that should be considered, and considered wisely and well in every branch of the Church of Christ. We should frown down, under every circumstance and in every place, this tendency which has been awakened in neighborhoods to an alarming extent, in some places dividing wards in two and creating a con-

dition of things that no man who holds the priesthood of the Son of God should encourage. During the past year the nations of the world, including our own nation, have passed through an experience fraught, I trust, with eventual good to the human family. We have, at least, learned this—that no matter how wisely or prudently men may build it takes but a few moments to unsettle the conditions that surround them and change in a great measure the whole bent of their lives. This Gospel has been preached now sixty-four years among the children of men. We have been sent into the world to say unto them, "Come out of her, my people, that ye receive not of her plagues." Our Father in heaven has revealed to us that the creations of man shall fall in peices when the touch of Deity rests down upon them; and that nothing shall be able to withstand the fierceness of His wrath, only that which is builded upon the rock of eternal truth. We have seen the world in its great financial concerns shaken to its very centre: and distress, suspicion and fear engendered in the breasts of the strong ones, who had regarded themselves as possessing the influence and power to wield and control the destinies almost of the human race. We have anticipated, in the growth and development of the system that our Father has revealed, and which we preach to the world as the Gospel of Christ, that there would come a time, after the witness had been borne to all lands and climes, when the world would be in confusion, when suspicion, doubt and fear would find place in the hearts of men and they would look abroad to see where they could go or how they could act to avert the calamites that were pressing upon them which forboded the destruction of the systems they had established and an overturning of that which man had built. The day may not have yet arrived when this will occur in its fullness; but the experience of the past year has borne its witness in stronger language and with more force and power than the voices of the elders of the Church have been able to do among the children of men, that when the time shall arrive to accomplish His designs in the regeneration and the humbling of His children, it lies within His power to accomplish that purpose and bring them to His feet, their pride broken, and they willing to acknowledge His hand and bow to His wish. In the time that has gone by it was the view entertained by the Latter-day Saints—in fact, it was part and parcel of their faith—that it was their duty to make every effort within their power to put themselves in a condition of independence, that when these storms should come and the winds should break with fierceness upon our brethren and sisters who refused the faith we had espoused, and they should long to know whither to flee, there would be a people established and fixed in the principles of right and of proper government to whom they could go and in whose companionship and association they could be freed from their unsettled surroundings. I trust that the Gospel which we have embraced has written itself so thoroughly upon our minds and has become so established in our hearts that we can see and sense fully the gravity of the responsibility that attaches to us, and, so far as lies in our power, seek by every means we have to enhance every temporal interest of the people, providing for their wants and necessities, and giving to them the employment by and through

which they can obtain that which will sustain them and the households that our Father has placed under their watchcare. To my mind, we are unworthy of the confidence and esteem of our Father in Heaven if we fail in seeking to the best of our ability, to advance every temporal interest and to establish everything wherein it is possible to bring independence to ourselves as well as to those not of our faith who may reside within our borders and be interested in the upbuilding and development of that which is around us.

My brethren and sisters, I look over this congregation and I wonder how many hats worn by the men have been made within the confines of our own Territory. I look around and see the heads of my sisters bedecked with hats and bonnets, and the question arises in my mind, how many of them are the workmanship of their own hands, or go to create employment for our brethren and sisters? I might go on and name a hundred things that are necessary for the comfort and well-being of man, which it is possible for us to provide for ourselves; and before we can reach that condition of independence that the Lord expects us to reach, we will not only be making our hats and bonnets, but everything that is necessary to the clothing and adornment of men and women and the beautifying of Zion will be brought into being by the industrious and earnest hands of those reared within this commonwealth.

That we may learn the truth; that we may appreciate the principles which have been taught unto us, bearing upon the observance of those requirements which rest upon us in seeking to preserve peace and harmony and in making the proper provision for those who lack the ability to care for themselves, that the sons and daughters of our heavenly Father may be a united family, blessing each other and all with whom they come in contact, is my prayer, in the name of Jesus. Amen.

THE RESURRECTION OF CHRIST.

THE *Deseret News* contains the following editorial, presenting the Bible evidences we possess for the belief that Jesus Christ was resurrected. It cannot fail to be of interest to the Latter-day Saints:—

The fact that Christ rose from the tomb after having suffered death by crucifixion has always been proclaimed as a fundamental doctrine of Christianity, the main corner-stone of the Gospel of salvation. The event is recorded by all the inspired biographers of our Lord and forms the starting point of the brief history of the acts of the Apostles. It was one of the first announcements made by the messengers of peace to the pagan world. "He is risen," was the joyful greeting of the angels to the mourning disciples on the first easter morning. "He is risen," was repeated by them to a wider circle of followers, who again took up the strain and brought the wonderful news to the world. On the truth of this fact, the reliability of Christianity stands or falls. "For," as Paul puts it, "if Christ be not risen, then is our preaching in vain, and your faith is also vain. Yea, and we are found false witnesses of God."

The importance of the question of the resurrection of Christ has not

escaped the opponents of Christianity. They have seen that as long as this chief of all miracles remains, it is vain to assail the others. If the Founder of our faith really conquered death and rose from the tomb, His divinity is at once established and His claims must be true. Hence their diversified efforts to render the Biblical accounts incredible, all of which, however, have stranded against the well-established facts.

A brief statement of the evidence of the resurrection miracle is the best refutation of all arguments against it. On the evening of the crucifixion the body was hastily wrapped in linen and conveyed to a tomb near by. This tomb was no doubt similar to those that can still be seen in many places in Palestine, a small chamber cut in the rock, the opening closed with a stone slab and with a small enclosed court before it. The chief priests, remembering that something had been said about a resurrection, persuaded Pilate to take possession of the tomb, whereupon the stone was sealed and the enclosure guarded by soldiers. In the meantime several of the women hurried into the city in order to procure the spices necessary for embalming the body before the Sabbath, all business then being suspended.

The Sabbath being over, Mary of Magdala and two others very early in the morning went out to the tomb. On their arrival they found the stone had fallen down and the first rays of the rising sun revealed to them that the body was not there. Mary at once returned to the city, but her companions entered the enclosure, where they found an angel sitting on the stone. The guard was also near, but panic-stricken. The angel explained what had happened and told the women to bear the news to the Apostles. By this time Mary had found Peter and John and informed them that the beloved remains had been taken away, she did not know by whom. The two started at once for the tomb. Peter entered the grave chamber and examined the surroundings. He found the linen clothes neatly folded on the floor, a sufficient refutation of the statement that the body had been stolen, since a desecrator of the grave would not have had time to attend to such a trivial circumstance in the presence of the guard. The idea then dawned upon the two disciples that Jesus had risen, and they returned to the city. Mary now arrived for the second time and stood weeping in the court. She saw two angels, who inquired into the cause of her sorrow, and as she turned, Jesus was there. As soon as she recognized Him, she was told to hasten to the disciples and inform them that He lived. As she departed on the joyful errand she overtook her two companions who had first been with her in the early morning, and Jesus again appeared and repeated His message.

The soldiers, as soon as they had recovered from their fright, went to their headquarters and reported that an earthquake had occurred, rolling the stone from the grave, and that when they recovered from the effects of the shock, the tomb was empty. Being well bribed, they changed their statement so as to convey the idea that the body was stolen while they slept—an absurdity that does little credit to the ingenuity of the priests. Think of the Roman soldiers asleep on duty and yet, although sleeping, cognizant of the fact that the disciples stole the body!

During the time these events took place a large company of women from Galilee and Jerusalem had assembled and departed for the tomb with spices, in order to perform the last service to their dead Master. But when they arrived and found the little chamber empty they were much perplexed. Then two angels appeared and reminded them of the promise Christ had given that He should rise. They then returned and told the assembled Apostles of their experience. Peter again went to the tomb and the Lord appeared to him, but what passed between them is not recorded. Later in the day He was seen by two disciples on the road to Emmaus, to whom He gave a lengthy discourse. In the evening Jesus appeared to the Apostles and showed them His pierced hands and wounded side. The following Sunday he again visited the Apostles, on which occasion the doubts of Thomas were tenderly set at rest. Afterwards he appeared to the Twelve and to a multitude of more than five hundred brethren, gathered in Galilee, according to appointment. Subsequently he came to Peter and six other disciples on the shore of the Galilean sea, when He commissioned Peter to feed His flock, fully reinstating him in his position at the head of the Twelve. On the fortieth day after the resurrection He led His followers out to Bethany and from there He ascended the Mount of Olives and was taken away, "and a cloud received Him out of their sight." Lastly He was seen by Paul, the famous persecutor of the Nazarenes, and that the vision was real, his conversion and subsequent zeal in the cause of Christianity amply prove.

Such is the evidence that Christ rose from the dead. Thus numerous are the witnesses to this miracle. If anything can be established by testimony, this fact is beyond dispute. In this truth we have the guarantee of the divine origin of Christianity and also of "Mormonism," which is nothing but Christianity as revealed in this age and founded on the fact that Christ lives. We have also a strong foundation for our faith in a future happy existence, inasmuch as we follow Christ, for as he lives, so His followers shall also live. To them death has no sting; the grave no horror, for the victory belongs to our Lord Jesus Christ.

FACTS AND EVENTS.

It is calculated that during the nine weeks of the Scottish coal strike £630,000 have been lost in wages to the miners. There has also been a dead loss of 6,500,000 tons of coal which the Scotch colliers would have produced. In two days last month twenty-eight steamers arrived in Glasgow with coal from England and Wales.

A terrible outrage was committed at Lincoln, Nebraska, August 10, by a party of train wreckers who tore up the rails and placed obstructions upon the line, whereby a passenger train was thrown off the track and totally wrecked. The carriages directly afterwards burst into flames, cremating five of the twenty-four persons who were killed.

A dispatch from Northfield, Minn., U. S. A., dated August 9, states that the religious bodies of that city and county, comprising Catholics, Methodists, Baptists and Congregationalists, have been in constant session of prayer since July 15 for rain without success. Unless they could bring rain by the following Sunday they would abandon the effort. In a section of one hundred miles square not a drop of rain had fallen since June 16, and on that day only one inch fell.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 17, 1894.

IN DEFENCE OF THE CREATOR.

THE Marquis of Salisbury, Chancellor of the Oxford University and President of the British Association for the Advancement of Science, delivered an address before the Association at its sixty-fourth annual meeting, held in the Sheldonian Theatre, Oxford, August 8. It is a speech of exceptional interest. After his opening remarks, of interest mainly to the association, he said: "We live in a small bright oasis of knowledge surrounded on all sides by a vast unexplored region of impenetrable mystery. From age to age the strenuous labor of successive generations wins a small strip from the desert and pushes forward the boundary of knowledge. Of such triumphs we are justly proud. It is a less attractive task—but yet it has its fascination as well as its uses—to turn our eyes to the undiscovered country which still remains to be won, to some of the stupendous problems of natural study which still defy our investigation." Instead, therefore, of recounting what had been done by science, he proposed to survey our ignorance.

The elements and their problems, the spectral analysis, the periodic law, the ether and our knowledge of it, the origin of the species, Darwin's theories, and the law of natural selection, were successively taken up and discussed. In the two last named he grows specially interesting. He compares the theories of biologists and those held by other scientists as to the time it has taken to form the earth or to make it habitable. In showing how conflicting they are Mr. Salisbury says: "It is evident from the increase of heat as we descend in to the earth, that the earth is cooling, and we know by experiment, within certain wide limits, the rate at which its substances, the matters of which it is constituted, are found to cool. It follows that we can approximately calculate how hot it was so many million years ago. But if at any time it was hotter at the surface by fifty degrees F. than it is now, life would then have been impossible upon the planet, and therefore we can without much difficulty fix a date before which organic life on earth could not have existed." Lord Kelvin has placed that period at about one hundred million years, while Professor Tait has cut that down to ten millions. Mr. Salisbury shows that such an amount of years is not sufficient for the workings of the theories of the biologists who believe in natural selection. He says of them: "They have revelled in the prodigality of the ciphers which they put at the end of the earth's hypothetical life. * * * They have lavished their millions of years with the open hand of a prodigal heir. * *

* * But it cannot be gainsaid that their theories require at least all this elbow room. If we think of that vast distance over which Darwin conducts us from the jelly fish lying on the primeval beach to man as we know him now; if we reflect that the prodigious change requisite to transform one into the other is made up of a chain of generations, each advancing by a minute variation from the form of its predecessor, and if we further reflect that these successive changes are so minute that in the course of our historical period—say three thousand years—this progressive variation has not advanced by a single step perceptible to our eyes, in respect to man, or the animals and plants with which man is familiar, we shall admit that for a chain of changes so vast, of which the smallest link is longer than our recorded history, the biologists are making no extravagant claim when they demand at least many hundred million years for the accomplishment of the stupendous process." He shows further that if the mathematicians are right the biologists can not be right, for if we go back more than a hundred million years, no organic life could have existed unless in the form of vapor. "The jelly fish would have been dissipated in steam long before he had had a chance of displaying the advantageous variation which was to make him the ancestor of the human race." On the other hand we must go farther than that heated period to give the law of evolution a chance to work.

The doctrine of natural selection Lord Salisbury designates as a pure hypothesis. He finds the gravest objection, not in what an opponent to the idea says, but in what one of the most illustrious of Darwin's disciples —Professor Weismann—has to say. Most people will coincide with Mr. Salisbury's views on this point as soon as Professor Weismann's language is quoted. It is to this effect: "We accept natural selection, not because we are able to demonstrate the process in detail, not even because we can with more or less ease imagine it, but simply because we must—because it is the only possible explanation that we can conceive. We must assume natural selection to be the principle of the explanation of the metamorphoses, because all other apparent principles of explanation fail us, and it is inconceivable that there could yet be another capable of explaining the adaptation of organisms, without assuming the help of a principle of design." We may ask, "Why not accept the idea that there has been the help of a principle of design?" Mr. Salisbury exhibits the weakness of the reasons set forth in this statement and conclusively shows that there is no compulsion about accepting such a theory, such a hypothesis, in order to explain these principles. He also shows how unerringly this law of natural selection must have worked, to permit two individuals, enjoying equal advantages in the primeval forest, to approach each other and produce a higher species, without yielding on the way to alliances which would have lowered instead of raised the species. No one has seen this law work, nor has anyone the slightest knowledge of its workings, and certainly the Professor is right in saying that we can not, with more or less ease, even imagine the process of natural selection. Mr. Salisbury does not believe in hypothesis, but holds that to the riddles that nature presents we must perforce be content to express ignorance,

unless our theories can be demonstrated by facts, and he gracefully accepts the dictum of the professor that if we do not adopt the theory of natural selection it is inconceivable that another plan can be formed unless it is attended by the help of a principle of design. He therefore agrees with Lord Kelvin, that "overpoweringly strong proofs of intelligent and benevolent design lie around us, and if perplexities turn us away from them for a time, they come back upon us with irresistable force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler." J. V. B.

RELEASES.—Elder S. M. Cook has been honorably released from his labors as Traveling Elder in the London Conference, to return home, September 27, 1894.

Elder Thomas Gledhill has been honorably released from his labors as Traveling Elder in the Manchester Conference, to return home, September 27, 1894.

SHEFFIELD CONFERENCE NOTICE.—The Sheffield Conference will be held in Dolphin Chambers' Assembly Rooms, Market Place, opposite the Shambles, Doncaster, Sunday, September 23, 1894. Meetings at 10:30 a.m., and 2:30 and 6:30 p.m.

NOTTINGHAM CONFERENCE NOTICE.—The Nottingham Conference will be held in Temperance Hall, St. Ann Street, Nottingham, Sunday, September 30, 1894. Meetings will be held at 10:30 a.m., and 2:30 and 6 p.m.

THE FIRST CRUSADE.

AT the end of the eleventh century the cry was heard through all the western lands of Europe: "The Holy Sepulchre is in the possession of the cruel Turks, a lawless, marauding people that believe on Mohammed, persecute and murder the pilgrims, and defile the sanctuary." There came a pilgrim back from the beloved land, Peter of Amiens, called "The Hermit," who was as lean and haggard as the death itself, but his eyes shone out of their deep cavities as flames of fire. Riding an ass he traversed the lands of Christendom. In the one hand he held the picture of the crucified Savior and in the other a letter from the Patriarch of Jerusalem, addressed to all the princes of the west, entreating them to come and deliver the Holy Sepulchre from the power of the Turks. Wherever Peter of Amiens went he described in his sermons the sufferings of the Christians in the beloved land, and said: "The Lord Christ manifested himself to me and said: 'Go on, Peter, and carry out that which thou hast begun, and I will be with thee, because the hour is come that my temple shall be purified.'" And in those rough times when robbery, murders, and all kinds of lawlessness was so rife, a mighty impulse moved every heart: young and old, rich and poor, man and wife, noble and servant, rose up to go to the so-much-loved land, to war against the infidels.

Pope Urban II made himself master of this movement. He convened a large church-council at Clermont in the year 1095. There were present

14 archbishops, 225 bishops, 400 abbots, and laymen without number. In a spirited sermon he called on the people to go to the deliverance of the Holy Sepulchre. They listened, and moved to tears they cried: "God wills it, God wills it!" They then fastened a red cross to their shoulders and made themselves ready for the warlike pilgrimage which, on this account, was called the crusade. Many rich gentlemen gave everything they possessed to the churches and cloisters, and would not own anything but a sword with which to defend the faith of Christ. No one thought any longer of house and home, of fatherland, parents, or children, only of that far eastern land. It was not long before a large multitude of people had gathered themselves together without having the right kind of arms, without discipline or order, and followed an adventurer called Walter the Penniless, and Peter of Amiens, from France into Germany. The Germans looked at them with astonishment, and pious, as they themselves were, they could not understand the meaning of these wild, lawless hordes. In their fanatical zeal they battered down every barrier, and with the most cruel tortures put the Jews in Germany to death wherever they could find them. They had to atone for their outrages and lawlessness when they journeyed further toward the rising sun, for here they were everywhere put to death as marauders.

In the meantime this general religious enthusiasm had also taken possession of the Germans, and in their hearts awoke the desire to take part in bold and hazardous adventures. A numerous army of crusaders flocked around the standard of the pious Godfrey of Bouillon, duke of Lorraine, and with him followed also many brave heroes who were joined by a great number of other warriors. Over half a million people had taken up arms; animated by one purpose they felt confident that God would give them the victory. They started for the east, and reached Little Asia in safety and came to Joppa and Gaza, but epidemic diseases, hunger, and the sword of the Turks, had thinned their ranks frightfully. Notwithstanding this they accomplished wonders and astonished the world with their valiant exploits. They besieged and took the fortified cities of Edessa and Antioch and pursued their journey toward the point of their destination. At last after having passed through the greatest dangers they caught the first glimpse of Jerusalem from a high mountain. They cast themselves upon the ground, kissed the earth and cried for joy. Their number was small, as there were not more than 40,000 still alive, but the strength of their faith redoubled their courage and inspired them to risk all. Neither the fortified towers nor the projecting battlements from which the shots of the Turks like lightning-flashes whistled through the air, nor the lack of ammunition, nor hunger or thirst, could deter them. "Lead us on to the attack," they cry, full of impatience, and like a frightful tempest they throw themselves against the walls. The Turks defend themselves with similar bravery; arrows and flames rain down upon the heads of the crusaders. Bleeding from many wounds, and in the midst of the flames, they still continue their fighting. It is true, here and there a valiant hero sinks to the ground through sheer exhaustion, but suddenly there appears on Mount Olivet a knight, high of stature, with a shining,

snow-white armor, who points to the Holy City. "God has sent an angel with a flaming sword to fight with us!" they cry with enthusiasm, and with shouts of exultation they hurl themselves once more against the walls. This time nothing can withstand them. Before their onset the gates are splintered. Tancred the Norman and Robert of Flanders rush like a storm into the city. With the speed of an eagle Godfrey of Bouillon flies to the top of the battlement on which he plants the banner of the cross. Thus was Jerusalem again retaken by the Christians on the 15th of July, 1099 A.D. Thereupon the crusaders elected the devoted hero, Godfrey of Bouillon, king of Jerusalem. But he said with humility: "God forbid that I should wear an earthly crown where my Savior was crowned with thorns," and he took only the title of "Protector of the Holy Sepulchre." This he considered the highest honor.

THE PIONEERS CELEBRATE AT SALTAIR.

AUGUST 20 was an enjoyable day for the Pioneers of Utah. It was "Veterans' Day," and the committee in charge had chosen Saltair for this day's recreation. A large number of relics of Pioneer days occupied a conspicuous place in this great pavilion which is situated on the waters of America's Dead Sea. Among these relics were noticed: A huge buffalo head, "the oldest inhabitant;" spinning wheel, one of the first used in Utah; telegraph key, first key used on the overland wire with which Governor Brigham Young sent this message to President Lincoln: "Utah has not seceded but is firm for the Constitution and laws of our country;" Kit Carson's boat used on Great Salt Lake by the Fremont party; door of the Old Fort, the first habitation of white men in Utah; a pottery jug made by Heber C. Kimball's own hands; gun, sword, pistols and complete accoutrements of D. Pettigrew, one of the Mormon Battalion; Joseph Smith's sword and coat; David Patten's powder horn, and his sword used in the battle of Crooked River; latch to the door of Carthage jail; pistol owned by Joseph Smith at the time of his incarceration in Carthage jail; old bass drum used in the Nauvoo brass band; bugle used by Pioneer company of 1847 in crossing the plains; cane used by President Brigham Young in Nauvoo days; first plow used in Utah; first sheet of paper made in Utah; the spike driven by Brigham Young at Salt Lake City on the completion of the Utah Central railroad, Monday, January 10, 1870; old Dramatic Company program, 1854; old Deseret paper currency; Kirtland bank notes; "Old Sow," the pioneer cannon; Brigham Young's cannon, brought by him across the plains in 1847; pioneer plow, supposed to be the first made in Utah, constructed of wagon tires and wire from wagon boxes; Brigham Young's provision box, used in crossing the plains; home industry banner—a practical object lesson of early days; section of north end of the old tabernacle; ox-yoke used in crossing the plains; silken flag of Daniel H. Wells, first lieutenant Nauvoo Legion; copies of the *Mountaineer*, paper edited and published by James Ferguson; flag of Third regiment, Nauvoo Legion; two chairs made in 1853 by Levi Broadbent;

musket and sword brought by Shadrach Roundy across the plains, 1847; camp kettle used by Pioneers in crossing the plains.

The day was all that could be desired, and something over three thousand people were present. Services were held in the great pavilion at 3 o'clock. On the stand were seated fifteen of the old Pioneers, prominent among whom was President Woodruff; twenty-five members of the Mormon Battalion and many others. After the large gathering had been called to order the Pioneers present addressed the people, bearing their testimonies and relating many interesting episodes of early life in Utah. The program was interspersed with a fancy Scotch dance, executed by Mrs. Elizabeth Hunter, aged 72 years, dressed in Highland costume; "Utah and the Mormons" sung by Elder George Goddard; "The difference between a Mormon and a Saint," sung by Mrs. Judith Hughes Ball Tate Higbee, aged 84 years; a fancy dance performed by Elder Martin Lenzi aged 79 years; "Ye Saints who dwell on Europe's shores," sung by Elder John Y. Smith; also "Fisher's Hornpipe," danced by Elder Thomas Dobson, to music produced by the six survivors of a quadrille band which figured prominently in social circles in Salt Lake City thirty-five years ago. Regarding this dance, it may be stated that at a time when the handcart company of which Brother Dobson was a member were almost overcome by cold and hunger and fatigue, and were on the verge of despair in the face of what seemed almost certain death, a few of the younger and more robust ones who were seeking to revive the spirits of the others, pulled out the endgate of a wagon, and throwing it down asked Brother Dobson if he would dance for them. Although Brother Dobson had both feet frozen and was suffering greatly, he cheerfully complied with the dance given by him at Saltair. The company was aroused to new hope and energy, and relief soon reached them from the Valley. Those who played in the band at Saltair for Brother Dobson's dance on this day were, Phil Margetts, who came to Utah in 1850; Harrison Sperrey, a '47er; Ebenezer Beesley, who emigrated to the valley in 1859; Hop. C. Pender, of the 1850 emigration, and Wm. H. Foster and Joshua Midgley, both of whom first saw Utah in 1852.

Pres. Woodruff spoke briefly to the assembly. He referred to the fact that when he and his fellow Pioneers arrived in the Valley in 1847, they were all young and able-bodied men; most of whom ere this had grown old and passed beyond the veil, among them the chief of the Pioneers, the late and honored President Brigham Young. The few survivors of the Pioneer band were nearly all feeble and old, and would before long be numbered among their friends on the other side. In the success which had attended the labors of the Pioneers and those who followed them to the mountains, he clearly saw the fulfillment of ancient prophecy. Truly the barren waste, characteristic of the Great Salt Lake Valley in 1847, had been transformed into a beautiful and fruitful field. In referring to pioneer incidents, he spoke of the immense herds of buffaloes which the Pioneers met on Platte River. It took them three days to pass through them, and so numerous were they that it was found necessary to place guards around the wagons at night to keep the animals out of the corral. He also related

an amusing incident which transpired soon after the arrival in the Valley when some of the Pioneers made their first visit to the Lake and took a plunge in its waters. Green Flake, the colored man who had just spoken was one of the party. After coming out of the briny waters, his entire body being covered with salt, Mr. Flake was for once in his life a white man, and remained thus until by application of fresh water he regained his native color.

President George Q. Cannon delivered a short and appropriate speech. He was not, he said, one of the Pioneers, though he came to the Valley the same year as they did, and passed through the peculiar experience of the first winter in the Valley, when the people lived on short rations, and many of them could for the time being think of nothing more desirable than to get enough to satisfy their hunger. It was simply marvelous to contemplate such a change as that which had taken place in Utah since 1847. The transformation from a barren desert to what Salt Lake Valley now presented was complete; none of the Pioneers were visionary enough to foretell that such a building as the present Saltair should ever grace the Dead Sea of the West. The speaker would never forget the sufferings and privations of the women and children who spent the winter of 1847-48 in the Valley. He could not express his gratitude to the Lord for the abundant crops and golden fields of to-day. The speaker suggested the organization of a Pioneer society, in which should be enrolled not only the 148 souls who led the van to the Valley under the immediate leadership of President Brigham Young, but also those who followed them a few months later, and even the companies who migrated thither in the years 1848, 1849 and 1850, all of whom were Pioneers in the truest sense of the word.

A sumptuous repast was spread for the veterans, where President Cannon and other prominent men, as a token of the high esteem in which the aged Pioneers were held, did waiting service at the tables.

It was a day of unalloyed pleasure to the veterans, and must have been a striking contrast to that day 47 years ago.

The company of Pioneers, which reached Salt Lake Valley July 24, 1847, consisted of 148 persons—143 men, 3 women and 2 children. Of this company 37 are now living, 98 have died, and the whereabouts of the remaining 13, if living, are unknown. Those now living are as follows:—

Lewis Barney resides at Elsinore, Sevier Co., Utah; age 86 years.

Charles D. Barnum resides in Salt Lake City, Utah; age 94.

George P. Billings resides in Manti, Sanpete Co., Utah; age 67.

Geo. W. Brown resides in Charleston, Wasatch Co., Utah; age 67.

John Brown resides in Pleasant Grove, Utah Co., Utah; age 74.

William Carter resides in St. George, Utah; age 73.

Thomas P. Cloward resides in Payson, Utah Co., Utah; age 71.

Lyman Curtis resides at Salem, Utah Co., Utah; age 82.

Isaac Perry Decker, one of the two children of the Pioneer camp, resides in the Sixteenth ward, Salt Lake City; age 54.

Benjamin Franklin Dewey makes his home temporarily in Salt Lake City; age 65.

Ozra Eastman resides at Idaho Falls, Bingham Co., Idaho.

Joseph Egbert resides at Kaysville, Davis Co., Utah.

Aaron F. Farr resides in Ogden, Utah; age 76.

Green Flake, a colored man, resides in Salt Lake City, Utah; age 66.

John Streater Gleason resides at Pleasant Grove, Utah Co., Utah; age 75.

Joseph Hancock resides at Payson, Utah Co., Utah; age 94.

Charles Alfred Harper resides at Big Cottonwood, Salt Lake Co., Utah; age 78.

Philo Johnson resides in Payson, Utah Co., Utah; age 79.

Stephen Kelsey resides in Paris, Bear Lake Co., Idaho; age 65.

Levi N. Kendall resides at Mapleton, Utah Co., Utah; age 76.

Conrad Kilneman resides in Alma Ward, Maricopa Co., Arizona; age 79.

Samuel H. Marble resides in Union Ward, Apache Co., Arizona; age 72.

John W. Norton is supposed to reside at Panguitch, Garfield Co., Utah.

Andrew Purley Shumway resides at Franklin, Oneida Co., Idaho; age 61.

Charles Shumway resides in Taylor, Apache Co., Arizona; age 88.

Wm. C. A. Smoot resides in Sugar House Ward, Salt Lake Co,, Utah; age 66.

Norman Taylor resides in Moab, Grand Co., Utah; age 66.

Horace Thornton resides in Glenwood, Sevier Co., Utah; age 72.

Wm. P. Vance resides in Southern Utah.

Henson Walker resides in Pleaant Grove, Utah Co., Utah; age 74.

George Wardle resides in Ashley, Uintah Co., Utah; age 74.

Jacob Wieler resides in Third Ward, Salt Lake City, Utah; age 86.

Wilford Woodruff resides in Farmers Ward, Salt Lake County, Utah; age 87.

George Woodward resides in St. George, Utah; age 77.

Thomas Woolsey resided in Manti, Sanpete Co., Utah, in 1890; if alive, he is 89 years old.

Lorenzo D. Young resides in Salt Lake City, Utah; age 87.

Lorenzo Zobriskie Young resides in Huntington, Emery Co., Utah; age 53. One of the two children accompanying the Pioneers.

UTAH NEWS.

(Summarized from Territorial papers.)

James Enoch Hansen, aged 20 years, was drowned in the Sevier River while bathing, July 28.

Robert Murdock, aged 43, a resident of Logan, engaged as brakeman on the Union Pacific Railway, was knocked from a car by a telegraph pole in Salt Lake City, August 8. He fell under the wheels, both legs being cut off near the knees.

The sugar factory chemist, at Lehi, commenced testing the saccharine of the beets on August 5. He is said to be very much delighted over the test. The per cent. of saccharine is much better than it was last year at this season. He says that in some districts the beets are two weeks earlier than last year.

Tooele County has been greatly troubled with grasshoppers this season but the old-time friends, the gulls, are helping the farmers. They come in vast flocks, gorge themselves on the insects and then fly to the lake. On alighting in the water, the birds disgorge by vomiting up the insects on which they have gormandized and then they are ready for another meal.